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WEEKLY REVIEW.

—The *Indian Statesman* wished to say something particularly vilifying of Methodists and Methodist ministers, and so he has an article of more than a column in length, throughout which, by some extraordinary association of ideas, the Methodists and Mr. Henry Ward Beecher are connected together, as though Beecher were a representation of Methodism ! "Blessed are ye when men shall say all manner of evil of you, *falsely*, for my sake," says Christ to his disciples. Mr. Beecher is a Congregationalist, and he is about the last man to be designated a Methodist. The things with which the *Statesman* here seeks to inculpate Methodism are just those from which it is most remarkably free. The 2nd and 3rd of the rules laid down for a Preacher's conduct, contained in the book of Discipline which is in the hands of every Methodist minister, and for non-observance of which he is liable to have his license withdrawn, are these :—

"2nd. Be serious. Let your motto be, *Holiness to the Lord. Avoid all lightness, jesting and foolish talking.*

3rd. Converse sparingly, and conduct yourself prudently, with women (1 Tim. v. 2)."

—The *Christian Spectator* gives an account of the work of the American Orissa Mission. The Mission has been well re-inforced from America, and the Rev. J. L. Phillips is now enabled to devote himself entirely to work among the Santhals, 28 of whom have professed faith in Christ.

—There was an error in our notice of the work at Secunderabad, under Mr. Shaw. The number of those who sought the Lord under his preaching is about 140 ; total since the beginning of the work about 200. Mr. Shaw is about to join Mr. Taylor at Bangalore, for a season. Some reinforcements for the Bombay and Bengal Mission are expected early in December.

—We regret to hear of the death of the Rev. John Lawrence, of the Baptist Mission, Monghyr. He died in England (September 10th). After spending 41 years in India, he went home on account of an affection of the eyes in 1872.

The Ten Days' Conference at Oxford seems to have been signally blessed of God. Scarcely has a more important meeting been held in modern times, we should judge. We have marked for our Miscellany considerable extracts from the *Christian*, but must here present some of the testimony given in the same by the Rev. Alfred Christopher, St. Aldate's Rectory :—

"Inspired words alone are adequate to express worthily my heartfelt thanksgivings to God for the Oxford Union Conference for the Promotion of Scriptual Holiness. The blessing, the humbling effects, the practical usefulness, the love, the joy, of this great gathering of the servants of Christ, have been altogether beyond anything which I had faith to expect. As the tide of faith and devotion, and love, and reverent attention to the blessed word of God, has risen, the Holy Spirit has more evidently directed the servants of God who spoke. A person who only attended the first half of the Conference could hardly conceive the still higher tone, and deeper spirituality, and more accurate use of Scripture during the latter half of the period of ten days. In the earlier days it would have been easy to criticise some utterances; during the latter days I heard hardly anything which seemed to me out of harmony with God's Word.

God be praised that, throughout this Conference, He has been glorified for his sovereign grace. Every good thing has been referred altogether to Him. I cannot recall a trace of a self-righteous spirit. The Lord Jesus Christ has been praised for *all* his salvation. He has been praised as the Lord our righteousness ; for his finished work, whereby we are justified freely by God's grace directly we put faith in Christ's blood. He has been praised as the One who baptizes with the Holy Ghost and with fire, the One to whom all power is given in heaven and in earth. His presence has been realized. His name has been glorified. He has been adored, and trusted, and loved, as One who saves his people from their sins. Not only by having put away their sin from the sight of God by the sacrifice of Himself, but by delivering them from the love and the power and the practice of sin. His words have been believed, "My grace is *sufficient for Thee, for my strength* has been made perfect in weakness."

The teaching has been in harmony with words in my own Church Prayer-book, "Vouchsafe, O Lord, to keep us this day without sin"....." that the rest of our life hereafter may be pure and holy." "Grant that this day we fall into no sin." "O God, make clean our hearts within us." "That we may obtain that which Thou dost promise, make us to love that which Thou dost command." "Grant us the help of thy grace, that in keeping of thy commandments we may please Thee, both in will and deed ; through Jesus Christ our Lord."

I cannot think that any one who has given candid brotherly attention without prejudice to Mr. Pearsall Smith's addresses throughout last week, would accuse him of teaching "Perfectionism." He has often pressed on us our daily need of the blood of the Lord Jesus to cleanse us from the guilt of our sins. Brethren, he does glorify the Lord Jesus by saying that He deals with his people according to their faith, so that when they truly trust Him to save them from their sins He really does so, so that actual wilful transgression becomes the exception, and victory the habit, through grace alone.

The testimony of those who have received this scriptural teaching is simply wonderful and full of encouragement. I believe with all my heart the calm testimony of Mr. Hankin, vicar of Christ Church, Ware, who is a son-in-law of the vicar of Islington ; and that of the vicar of Mitcham, a son of the same honoured and venerated father amongst the evangelical clergy. I believe in the helpful testimony of G. R. Thornton, rector of St. Nicholas, Nottingham, a son of the late Spencer Thornton ; and that of A. Nash, vicar of St. Philip's, Norwich, who was for more than seven years my beloved curate in St. Aldate's ; and that of F. F. Tracy, rector of Beccles ; and that of Theodore Monod, from Paris, whose expositions were the most interesting and profitable I have ever heard in my life : he is a nephew of the late Adolphe Monod. But besides these and many others, there is the testimony of those who have received a blessing this week. I can only say that I have never seen in my life anything approaching the joy and thankfulness of a great number during the past week. Nothing has been taught beyond the old truth of the Scripture, but old truth has, by the grace of the Spirit, been *realized*.

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GOOD OUT OF EVIL.

"The blood of the martyrs is the seed of the Church." Ergo, the death of the martyrs was a necessary means to the salvation of men. From this, we are to understand that persecutors and bigoted oppressors, and enemies of the truth, are among the benefactors of mankind ! The civil and religions liberty now enjoyed in England, is due in a great measure to the spirit awakened by arbitrary and tyrannical acts ; hence, we must argue that these acts were necessary. If the brethren of Joseph had not been full of deadly enmity towards him, myriads of people in Egypt and the surrounding countries, including even the family of Jacob, would have perished in the famine ; therefore, the wickedness of those brethren was necessary. If the Government of George III. had not made some serious blunders in the administration of colonial matters, there would have been no declaration of independence in America, and the United States would not have given the world the unparalleled example of development that has there been witnessed. To George III. then be the honour of the development. If the intense opposition of the Southerners to every measure that tended to do away with slavery had not led to the rebellion of 1861, the emancipation of the slaves by Lincoln would not have been realized ; so we must give the credit of that emancipation to the Southerners themselves. There is nothing more beautiful than the magnanimity that enables us to forgive our enemies ; but unless we are injured how can we forgive ? How thankful then we should be to those who injure us ! Patience, meekness, humility, forbearance, compassion, self-denial are graces that belong to earth rather than heaven, implying as they do the presence of sin and suffering ; earth therefore is a more honourable place than heaven !

These are some of the illustrations that present themselves, when such logic as the following is offered to us.

The difficulties felt by your correspondent "Anxious Mother," as regards the Atonement, are the same as Mr. Disraeli alludes to in his *Life of Lord George Bentinck*. The present Premier there writes as follows :—"If the Jews had not prevailed upon the Romans to crucify our Lord, what would have become of the Atonement ? But the human mind cannot contemplete the idea that the most important act of time could depend upon human will. The immolators were ordained, as was the victim, and the holy race supplied both. Could that be a crime which secured for all mankind eternal joy, which vanquished Satan, and opened the gates of Paradise ?"

The *Pioneer*, which had no space to spare for those who wrote in reply to the argu-

removal of a few everyday personal defects, as of our tempers, or our cares—it puts its knife to all that is of man which is opposed to God, to the so-called pleasures of the world, to its religion, to its tastes, to all in fact of the old creation that *can* be cut away; so that at His coming we may not be ashamed, having nothing to do, nothing to undo, no evil connections to abandon as to habit or affection, no evil alliances to break with, being not only of, but living according to, the new creation. The old Adam life being left, as it were, *in the grave.*

Here is our practical holiness, our life as saints, our walk on earth—"purifieth himself;" *himself!* for what reason? according to what rule? Oh, looking at Christ! "even as He" (the spotless One)" is pure."

And mark that word, "But we know." Not we think, or we trust, or we hope, but we *know.*" This again is our normal intelligence as Christians. We have it as *divine knowledge* from God in His truth. We know—what? Why, that we *are now* sons of God, and that Christ *is* to appear in glory, and that we *are to be like Him, then and there.* Oh, these are real *knows;* for they are of God. We know Christ, we know He is ours. "Deep things of God" these, revealed to us by His Spirit. Thus "Christ is mine, and is now before God for me, and will soon come for me," may every child of God confidently say. Melancholy delusion when Satan persuades to the contrary!

"Dr. Kraus" (a Christian), Luther tells us, "got to believe that Christ was now before the Father *accusing* him. It so shadowed the blessed Christ of God from him, that from very fear and terror of soul he died." Now, any real view of God's love in Christ to him as a sinner would have been a higher life to him surely, but from the first he might have known what belonged to his true life; viz., that the Christ of God is always "*advocate*" for His own, and never "*accuser.*" It was a lie of his old heart still in him, the work of the serpent, who seeks to undo in us the belief of God's truth.

Grandly thus in the new creation does Scripture associate the believer with Christ. But here another thing needs to be stated—What *is* the believer who is so associated? I mean, what is he as to himself? For this also needs to be known. For want of it many are perplexed.

A Christian is both righteous and a sinner. He *is* (is *now*) "the righteousness of God." Glorious "*is*"! because the believer is *now* in Christ. In himself—that is, in his flesh, which has been counted by God as buried—there still dwelleth no good thing; his own righteousness, from his own old heart, is as filthy rags. Nevertheless he is not viewed in Scripture as a child of Adam, having become a child of God; still, till he knows *full deliverance in Christ* (Rom viii. 2) there may be the bitterness of bondage. Hence there is a law in his members warring against the law of his mind. The flesh lusteth against the Spirit. It is the very nature of the flesh to do so. It never can and never will do aught else. Can you wash out this element which lusts? Never. Improve it? Never. Extinguish it. Never. It is its life-work through all time still to *war* against the Spirit, as it is blessedly the work of the Spirit to war against it; which war shows the Spirit is there. No Spirit, no war. And if any man have not the Spirit of Christ, he is none of His.

It is *not* knowing this that gives such perplexity to the half-instructed mind. "What," says Satan, "*you* a Christian, and sin in you!" "Yes," says Rom. viii., "*sin in the flesh.*" Some vehemently contend that this evil fount may be "cleansed out." Happy thing if it could. Was it ever so cleansed out? Nay, it was *condemned;* a very different thing. It was condemned; yea, had its doom on the cross.

As to its presence, it is in each believer, has its place in the flesh, but will not have any more doom. For "there is now therefore no condemnation (or nothing is a condemnation) to them that are in Christ Jesus." "Sin is truly in me," may a child of God say, "but I dwell in rest and peace under that most enlarged and ample heaven of its having had its doom in Christ."

It is well, beloved friends, to be clear on this; for some have gone so far as to say that the Spirit cannot dwell where sin is. He dwells even where sin is *allowed* by us. But then it is to witness *against* it, to grieve *against* it, to *convict of it,* and to lead to repentance and restored communion.

With such confusion it is no marvel that souls are in bondage and uncertainty. They mean, perhaps, *some* right thing, but they put it in a wrong way. The Spirit of God does dwell in a believer; and sin is in a believer. But this is the truth we should know—the Spirit of God could not dwell in us, if sin in the flesh *had not had its condemnation.* No one part of my enjoyed communion with God is about this very thing, that God has condemned sin in the flesh, and that now, sinful as I am in myself, through Christ, who is mine, His Spirit does dwell within me.

What bondage if there could be no communion where there is the presence of evil! Men seek to spoil us of this knowledge of Christ. They do not see that Christ hath made *this* also, sin in the flesh, judicially His own, and made an end of it on the cross.

Dear perplexed child of God, it is impossible in this life that thou shouldest have no sin at all *in* thee, that thy flesh should be cleansed out, without spot, for as yet thou hast spot enough. Every thought of thy natural heart is sin. Grace doth restrain the activity of sin, and prevent its practice; but the irrepressible, who can repress? Nothing but the unhindered power of the Spirit of God who dwells in us.—(*To be continued.*)

THE ANTIQUITY OF SACRIFICE.

(From an article on "Brahminism and its Institutions" by K. M. B. in the *Bengal Magazine.*)

Numerous passages in all the Brahmanas of the Vedas drive us to the conclusion that sacrifices and oblations were considered the most sacred ceremonies in the primitive ritual of the Indian Aryans. They existed prior to the institution of the Brahmanical order, and they were esteemed as a panacea for all evils, the one means for obtaining wished for objects, either in this or the next world. This again was true both as to gods and men. We need not here stop to inquire *who the gods were.* Suffice it to say that the Veda itself represents them as quondam mortals, promoted to the state of immortals, and the enjoyment of heaven by virtue of sacrifices. Indra himself, according to the testimony of both Iranian and Indian tradition (we cannnot call it "Scripture" because the Mantras and other sacred formulas were at the time not committed to writing) was at one time a great chief who had slain Vritra a common enemy of the two branches, and (as the Indian tradition adds) raised himself to the sovereignty of heaven by the hundred great sacrifices which he had completed.

* "The gods were formerly mortals. As soon as they attained the Sanvatsara (which could only be done by the completion of a certain number of sacrifices for a certain number of days) they became immortals,"—*Satapatha Brahmana* p. 828.

Hence the sacrifical ceremony is constantly represented as the path by which the gods attained to heaven—the very passport to the celestial regions—the secret by which they overcame the Asuras. All welfare for gods and men has its foundation in Sacrifice—it is the *summum bonum.* It abolishes death and redeems from sin, through the victim which is the ransom thereof. It is the good boat or ark by which we escape sin and all perils of life—"and the Lord of creatures" had offered himself as a sacrifice with that view. Our object is not declamation but inquiry, and therefore we shall now see how far these statements can be supported by texts of the Vedas.

"By means of the sacrifice gods got to heaven; by means of the sacrifice they turned out the Asuras, by means of the sacrifice enemies become friends. In sacrifice everything gets a firm footing, therefore they say sacrifice is the most excellent."—*Taittiriya Brahmana p.* 891.

"By this sacrificial hymn the gods had overpowered the Asuras. By the same does the sacrificer, whoever he be, still overpower the most wicked "cousin or foe" [or gets over the enemy which is sin, for the commentator reads as *synonymous* with].—*Tandya Maha Brahmana,* vol. I., p. 105

"The gods were before called Sadhyas. They came to the heavenly world with the sacrifice and all its implements."—*Tandya Maha Brahmana,* vol. I, 491.

"To them (the gods) the Lord of creatures gave himself. He became their Sacrifice. Sacrifice is food for the gods. He having given himself to them made a reflection of himself which is Sacrifice. Therefore they say, the Lord of creatures is a Sacrifice, for he made it a reflection of himself. By means of this Sacrifice he redeemed himself from them."—*Satapatha Brahmana,* p. 836.

"The Lord of creatures offered himself a sacrifice for the gods."—*Tandya Ma. Br* p. 410

This idea of the "Lord of creatures" offering himself a sacrifice for the benefit of the Devas, who were then but mortals, is also found in a more complicated form in the celebrated *Purusha Sukta.* It would not be easy to account for the genesis of such an idea except on the assumption of some primitive Revelation (of which the pious-minded Indian Aryans had evidently preserved and cherished many a relic) of the "Lamb slain from the foundation of the world," who was "over all, God blessed for ever."

"When the gods celebrated a Sacrifice with Purusha as their oblation, the spring was its butter, summer its fuel, and autumn its (supplementary) oblation. When the gods, celebrating the sacrifice, bound Purusha as the victim, they immolated him, the Sacrifice, on the grass—even him, the Purusha, who was begotten in the beginning. With him as their offering, the gods, the Sadhyas and the Rishis also sacrificed."—*Taittiriya Aranyaka,* pp. 331-333.

This description of the sacrifice of Purusha has by some eminent scholars been accounted for by "the barbarous practice of human sacrifices." But there are two difficulties in that theory which could not be easily explained away. In the first place, "Purusha" is not synonymous with **manushya* or man. It simply means a person—without distinction of divine, human or aerial, and here he is represented as coeval with the Creation. And in the second place, this immolation of Purusha does not seem altogether of a different character from the self-sacrifice of Prajapati or the Lord of creatures noticed before,—or from the following story of *purusha-medha* of Narayana.

"The Purusha Narayan desired—'I shall surpass all things, I shall become all this.' He saw for five nights that 'purusha medha' Sacrifice. He took it. He sacrificed with it. Having sacrificed with it he surpassed all things. He who knowing this, sacrifices with the "Purusha medha," becomes every thing—whoever knows this."—*Satapatha Brahmana,* p. 997.

These mysterious descriptions cannot refer to human sacrifices. Such practices were certainly not in vogue in the Vedic period. Indeed, they had never existed as an institution, and where instances of such inhuman sacrifices are found in Indian history or tradition, they were in the worship of beings of much darker hue than the ancient gods of Brahmanism. It was in the worship of *Sakti,* as wife of Siva, in her blackest form, that such murderous oblations have ever been heard of. The name of Narayan has never been connected with such sacrifices. And it would be as great a violence to truth to construe the above *purusha* sacrifices into human slaughter, as was indeed the vulgar idea, in the early days of the Christian religion, deduced from the sacrament of the Lord's Supper and from the wording of the Liturgy, that the followers of Jesus sacrificed human beings and feasted on their flesh! A less revolting account is due of the sacrifices noticed in the Veda, perhaps indicative of some mystical doctrine for which patient inquiry may be necessary.

We now proceed to depict the Brahmanical ideas of the antiquity of the institution of sacrifice and its efficacy in the annulment of sin, and the abolition of death.

"The Lord of creatures was in the beginning but one. He uttered that nivid (a sacrificial formula). All things were created after it."—*Aitareya Brahmana,* p. 48.

"The Lord of creatures desired, 'May I be produced, may I be multiplied.' He practised austerity. Having practised austerities he saw this (sacrificial formula) Dwadasaha in his own limbs. From his own limbs he made it into twelve parts. He took it and sacrificed with it."—*Ait. Br.* 101

"The Lord of creatures desired, 'May I be produced, may I be multiplied.' He saw this Agnistoma, he took it, and with it he created these creatures."—*Tandya Maha Brahmana, p.* 209

Passages of this kind are numerous. They show clearly that in the conception of the Brahmans the institution of sacrifices was coeval with the Creation—manifestly confirming the idea of "the Lamb slain from the foundation of the world."

As to the efficacy of sacrifices in human concerns, we find these prominent ideas in the Vedas, viz.—(1) The mystical identification of the sacrificer with the victim, which is the ransom for sin; (2) Sacrifice is the great remedy for the ills of life—the ship or Ark by which we escape sin and all worldly perils. And (3) Sacrifice is the instrument by which Sin and Death are annulled and abolished.

Sacrifice has accordingly been held in all Vedic treatises as the great remedy for all sins and trespasses. It is at the same time both a satisfaction for heinous and moral offences, and an atonement for trivial mistakes and transgressions. Katyayana

* We omit the Bengali originals of the quotations made in this article.—*Ed. B. G.*

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says that Sacrifice procures heaven, and "heaven" is a word which stands for the highest happiness.

That sacrifice was held as the great means for procuring remission or annulment of sins of every description is declared in numerous passages—not only by the figures of saving boats or rafts, but literally in express terms. Witness the following formula, in which, after slaughtering and cutting up the victim, the sacrificer says, as each limb is offered to the fire:

(O thou animal limb now being consigned to the fire!) Thou art the annulment* of sins committed by gods. Thou art the annulment of sins committed by the (departed) fathers. Thou art the annulment of sins committed by men. Thou art the annulment of sins committed by ourselves. Whatever sin we have committed by day or by night, thou art the annulment thereof. Whatever sin we have committed sleeping or awake, thou art the annulment thereof. Whatever sin we have committed, knowing or unknowing, thou art the annulment thereof. Thou art the annulment of sin,—of sin."

No language can be stronger—no testimony can be more direct in upholding the principle of vicarious satisfaction for sin—and who can say but that our Aryan ancestors had cherished the idea as a relic of some primitive revelation which was the common heritage of all mankind?

But "it is not possible that the blood of bulls and of goats should take away sins." And our ancestors accordingly felt a difficulty—human reason cannot avoid difficulties in matters which transcend itself. The finite can never grasp the infinite. The sacrifical ritual was more easily perpetuated than it was possible for recollections of the unwritten theology on which it may have been originally founded, to be preserved in their purity from generation to generation. The ritual was an *opus operatum*. There would be little difficulty for children to keep it up exactly as they saw their fathers perform it. The underlying doctrine in the absence of written records could not be so easily transmitted by tradition. The correct learning and correct transmission of *doctrine* always requires closer attention and greater intellectual effort on the part both of preceptor and pupil, than the minute observation and imitation of external ceremonies. The ritual itself may have had "a shadow of good things to come, but could not with those sacrifices offered year by year make the comers thereunto perfect."

Miscellany

—*The Witness* (Belfast): "Common sense, a quality which we fear is rather uncommon among a certain school of scientists at present, is a far safe guide than their theories, and it rebels against the hypotheses of Darwin, and Tyndall, and Huxley. The idea that light playing for a length of time upon a mass of matter, which only possessed the sense of touch, found a spot specially susceptible to its influence, and by playing continuously upon this spot eventually produced a little germ, which finally developed into an eye, and that the waves of sand in the same way produced the ear, is an absurdity which would require for its reception an amount of credulity sufficient to swallow the monkish miracles of the dark ages. If such be the history of the formation of the eye and ear, how comes it that in every mass of matter which developed into a man there are two eyes and only two? How came it that in all these masses of matter there happened to be the same number of spots susceptible of sound, and so forth? Is not the Scripture statement that eyes, and ears, and all the other senses and members of our bodies were planned and fashioned by an all-wise and intelligent and powerful God, infinitely more credible and rational than such a vagary? Why should we be asked to give up the consistent and reasonable account which the Bible gives of man's origin, for such a groundless and absurd hypothesis, which has not a particle of evidence for its support? Would it not be well that these men before attempting to shake our faith in the Bible would sit down calmly and examine the evidences we have of its divine origin and authority? It claims to be a revelation from God. If its claim is valid, they run a fearful risk who push it aside as unworthy even of examination. It declares that there is a God, just, true, righteous, omniscient, by whom our actions are weighed. It asserts the immortality of the soul, and the resurrection of the body. It proclaims a judgment to come, a heaven, and a hell. It has commended itself as the very Word of God to multitudes of the ablest and acutest minds the world has ever seen. It has been accepted by millions in all ages. They now regulated their lives by its precepts, and it has purified, and elevated, and sanctified them as science has never done. They have staked their eternal welfare on its truth. It has comforted them in the sorest trials, and sustained them in the most excruciating tortures, and the most cruel deaths. And yet we fear many of its present scientific assailants have never spent so much time and pains in the study of its evidences as in the dissection of a frog, or the breeding of pigeons. Is such a course scientific or philosophical? Is it wise? Is it safe? That mind exists as well as matter is proved by the most unequivocal evidence. That there is a God—a living, personal, intelligent, almighty God, is testified by earth, and sea, and sky, with all their innumerable inhabitants, by the members of our bodies and the faculties of our souls. And the men who, under the pretence of superior attainments, would lead us to a cold materialism, and rob us of the hope of a blessed immortality which cheers and sustains us in the darkest days of our earthly pilgrimage, are not fit to be the teachers of their race, but have need to learn the first principles of common sense, and general philosophy, and true religion."

—The following very interesting account of the conversion of a man who was executed on the 9th ult. at Alleppie, is furnished to the *Madras Ch. Miss. Record* by the Rev. W. Johnson:

The prisoner was a victim to extreme cruelty, and the gross ignorance to which the members of caste are subject. Oh that there were more European and Native Missionaries who would go among these children of the soil, and make known to them the love of God which alone can conquer the fear of man! The prisoner was of the Pulayan caste, and was present at a marriage feast, at which there was some disturbance about a woman. Ten days after the marriage feast, a man who was keeping watch in the paddy-fields was found murdered in his lonely watch-place. Every effort was made to find out the murderer, but at first without success. Peons and Magistrates were unusually active, and at last they thought of asking with whom the murdered man was not on good terms in the district. Some Pulayans, who had been present at the disturbance at the marriage, named the prisoner and his three friends. They were accordingly arrested. For two days they were hung up to a tree and beaten occasionally to get them to confess. The prisoner at last said, when fairly exhausted, "God Almighty knows the truth. I killed the man." The four prisoners had agreed that one should confess and not all have to suffer. He took the guilt of others on himself. The ropes were lowered, and, before the poor victim knew anything, pen and ink were ready and he signed the paper. The after-process was very easy. The Sub-Magistrates convicted, and the Zillah and Sudder Judges decreed that all *four* should be hanged. The Maharajah refused to sign the death-warrant, stating that it was not customary for four to suffer for one man's death, and so the judges condemned one, and that was the youngest, who first confessed, and this under extreme torture. The order for the execution arrived last week, but during the prisoner's confinement he had a Christian fellow-prisoner who taught him the Lord's Prayer, &c., and my Reader had taken great interest in his case. I went early on Monday last and saw my unfortunate friend in the felon's cage. The cage is about ten feet square, with iron bars about one inch thick; inside stood the man, who welcomed me. I spoke to him at once about his soul, and told him his death-warrant had been signed, and I could now do nothing for his body, but must seek his soul's salvation. He told me his story as I have given it. I called his fellow-prisoners, and they stated what they knew. All were of one opinion, stating that the poor man had been the victim of his neighbour's guilt, and under false impression that he would free others had taken the onus on himself. I read and prayed with him and my Readers, the whole of the prisoners joining in the service, and promised to visit him the next day. Accordingly I went with my relative, Major S., and spoke to the prisoner again, and was more assured of his full acceptance in Christ. When I prayed my petitions were taken up by all the prisoners, and sentence by sentence echoed through the dark musty room. No voice was so clear as that of the prisoner, whose eyes overflowed with tears, so that my friend Major S. who was present, was more anxious than ever that I should take steps to obtain his release. My Readers were with the unfortunate man again in the afternoon, and I arrived about 5 o'clock, having other engagements to keep me away. I stayed with him till about 7 o'clock, and I shall ever remember the solemn service we had by the side of the convict's cage. When I entered the room the whole of the prisoners, some thirty persons, had their feet in stocks. At my request these were removed, and by a dim light which the prison authorities allowed, we knelt. The prisoner was let out of the cage and knelt before me, and I baptized him by the name of Jesudasen. He was much impressed with the service, and, as I was leaving, requested a Christian burial. This I at once declined, much to my heart-felt sorrow, as I did not wish to interfere with any of the Sircar arrangements. I left the poor fellow in tears, and heard that the night was spent in weeping and prayer. At last the fatal day arrived. I could not rest, but was with him at early dawn. He was not excited. I prayed with him, and then the prison doors opened and tom-toms ushered him to the court-house and thence through the town to the gallows. I rode with the Judge to the spot. The prisoner had gone on before. I soon found him out. He had bathed, and a heathen brought him the ashes of cow-dung to rub and mark his face. He did not see me, but my heart was rejoiced by hearing him say, "No, I do not want that, I have been baptized and am a Christian." I made myself known to him, and commended him for his answer. I had promised to be with him to the last, as his own friends had left him. After he had taken food he was called to the Judge, who asked if he had anything to say. He declared his innocence as a dying man. He begged the Rajah not to employ peons and sub-magistrates like those in his late district, and asked for 2 rupees to be given to his friends, and a cloth to each, and two cloths to those who had taught him while in prison. He asked me to come forward before the whole crowd. This I did, and there, before a number of witnesses he witnessed a good confession. He died, he said, in the faith of God Almighty who filled heaven and earth, and believed in Jesus Christ as his only Saviour, who had died to forgive his sins. He made some other remarks, which I cannot now recollect. My feelings had overcome me. I was standing face to face with one who in a few moments would, I knew, pass away to the unseen world. He took an affectionate farewell of me, was taken to the scaffold, the fatal knot was tied, the bolt unloosed, and Jesudasen, my new friend, entered, as I doubt not, the Paradise above. All was soon over, but I waited to see him buried, and when our Saviour comes in His kingdom, my friend, I feel sure, will be seen and known, having entered his heavenly rest though he lies in a felon's grave. The crowd were about 2,000, heathens, Mussalmans, &c., before all these he called me to him and begged to assure me that he died believing in my God, and rejoicing in my precious Saviour. His behaviour was calm. He made no resistance. His agony was very short, and so his soul winged its flight, and I do fondly hope that there is room among the saints for this malefactor of the 19th century, as we fully believe there was acceptance for him who died with our Surety and Saviour on Calvary. I trust that God's blessing may rest upon the public testimony which was thus given to the cause we have so much at heart.

—One of those gallant and heroic deeds, the recital of which causes the blood to tingle with admiration, was performed yesterday on the West Wisconsin road. The train which arrived here at 5-30 p. m. yesterday, left Chicago at the regular hour, and came booming along without incident until it reached a point between Menomonee and Elk Mound, some fifty miles from St. Paul. The train was running at the rate of twenty miles an hour, when on turning a curve in the road, Engineer Morrison saw, a short distance ahead of the train, a small child, not over three years of age, standing in the middle of the track, looking at the advancing train with all the fearless innocency of childhood, unconscious of its fearful peril. The sight was enough to unnerve the stoutest heart; but Engineer Morrison did not lose his presence of mind. He instantly whistled "down" brakes," and applied the Westinghouse brakes, which are attached to all passenger trains on the West Wisconsin railroad. This prompt action, however, would have been unavailing to save the child, which must have been crushed to a jelly,

* The original word is "ava yajanam." It is difficult to find an English word expressive of its full meaning. It involves the idea of a sacrificing away into abolition—so that it should be entirely cast away in form and destroyed in effect. It is like the Christian idea of "crucifying the lusts of the flesh."

—*Times of India:* "The New Zealand Synod has postponed the appointment of the Rev. J. R. Selwyn as Bishop of Melanesia, in succession to the martyr Bishop Patteson, owing to the delicate state of Mr. Selwyn's health. One of the resolutions of the Synod sounds oddly. The name of the Church is to be 'The Church of the Province of New Zealand, commonly called the Church of England.'"

—A perpetual injunction against the Morarjee Spinning Mills at Parell has been issued, because of the smoke nuisance.

Tuesday, October 6.

—Eight men of the 20th N. I. are charged with creating a disturbance, on Saturday, near the Crawford Market. The case will be tried on the 13th inst.

—On Sunday week, a meeting of some importance was held at the residence of Babu Murali Dhar Sen, a leading member of the Vaidya community (physician caste), in Calcutta, to consider the question whether a Hindu youth could, on his return from England, be re-admitted into society, and, if so, what mode of expiation he would have to undergo? The circumstances which led to the meeting were the return of Babu Rajkrishna Sen, B. A., Barrister-at-Law, from England, and the social difficulties in which all the members of his family have been involved in consequence of their continued social intercourse with him. No decision was reached.

—*Bombay Gazette:* "In the *Graphic* received by last mail there is an illustration of a singularly pretty crystal fountain which Messrs. Osler and Co., the well-known glassware merchants, have completed for the Maharajah of Puttiala. The *Graphic* says it is decidedly one of the most splendid pieces of glasswork ever attempted. The height of the whole fountain is 23 feet 6 inches, the diameter of the large dish is 8 feet, the number of jets 60, in tiers of 24, 16, 12, and 8, and the weight of the glass, exclusive of the marble base, is no less than 2¼ tons. The platform is of richly cut-glass standing on a broad marble base."

—John McGregor, second officer of the B. S. *Turkish Empire*, died from a fracture of the skull, the result of an accidental fall into the hold of the vessel.

—*China Mail:* "Steamers belonging to the Imperial Maritime Customs Service have received orders to have themselves put in trim for active service immediately. The Futai of Shanghai is engaged in seeing to the renovation of the defences of the port. New forts are to be erected at Wusung. It is said that mutinous soldiers are in possession of the Taku forts. Colonel Cooke is busy drilling the troops at Ningpo on anticipation of war with Japan. No answer has been given to the protest of the Foochow Chamber of Commerce against the inaction of the Chinese to protect the wreck of the steamer *Canton*. The Chinese, it is said, again contemplate largely employing foreigners on board their men-of-war. The discipline now enforced is said to be most ineffective. Some troops recently drafted for Formosa refused to leave in the transport unless accompanied by men-of-war. We are informed, on apparently good authority from Peking, that the Japanese have agreed to evacuate Formosa. The report is that the Chinese finding themselves unprepared for war have consented to pay the cost of the expedition. A line of telegraph is to be constructed between Amoy and Foochow. The route is already being surveyed. Rumours of a rising of soldiery at Amoy are afloat. As usual, they intend to exterminate foreigners. The recent Tientsin conspiracy turns out to have been more serious than was at first supposed.

—Japan: H. M. S. *Thalia* left Nagasaki on the 22nd for Hakodadi. Mr. Haber, German Consul at Hakodadi, has been assassinated by a half mad Japanese. A tremendous typhoon swept along the coast on the 19th ult., five men-of-war and 310 junks foundered at Nagasaki, and about 300 lives were lost. The iron-clad *Stonewall Jackson*, one of those sunk, has, however, been since got afloat again.—The British iron steamer *Estpona* struck on a rock off the island of Yokosima, but got off again. On arrival in dock at Shanghai it was found that a piece of rock weighing two tons was wedged in her bottom, though it so well filled the hole made that she was able to complete her voyage in safety. There is nothing fresh regarding the Formosa Expedition.

Wednesday, October 7.

—Mrs. Tapley, widow, aged 20, a Roman Catholic, living at Trichinopoly, has taken to herself a Mussulman protector, and when brought into court by her mother declared she would never leave him nor forsake him.

—Last week, at Ahmedabad, a Koonbee woman quarrelled with her husband. From words they came to blows. After a time, the woman took up her son, an infant, and, rushing to a well close by, jumped into it. They were taken out lifeless.

—"The Bishop," says the *Indian Church Gazette*, "confirmed at Delhi 77 candidates in connection with the Delhi Mission and its branches, and found much earnest Christian work at Boolundshuhur, the fruit of the labours of the late Collector and the present Sub-Deacon."

—The *Christian Spectator* has an article on "Chinese Demoniacs," from which we extract the following: "Now we come to the present head of demons. He was a Tauist priest named Chang Tau Ling, who lived when the kingdom of Wei was powerful. At sixty years of age, with a black dragon on his right and a white tiger on his left, he ate the immortality pills; after which, Lautsze, the founder of Tauism, appeared to him and gave him supreme power over all demons. When he was thus appointed to be the modern head of demondom, Lautsze gave him a book of charms and spells, together with two magic swords. Chang Tau Ling lived to the age of 123, when he ascended in the light of day to his onerous duties of ruling the devils. After this many of the Tauists for a time actually called themselves devils, the name evidently had become respectable."

Advance: "Dr. Cuyler writes from London that when the "Lincoln Tower" connected with Newman Hall's church is completed, it will be the most conspicuous object in the southern section of the city; and that for size and architectural effect the new church will not be equalled by any other "Dissenting" edifice in the kingdom. Of Mr. Spurgeon, he says that he looks older and browner than when he saw him last, but preached with the same fire and marvellous fluency. His sermon was on Jesus as the healer of the broken heart. Part of it sounded as if read out of a Puritan volume of the days of Baxter and Boston. At the close of his service he said, "We shall now have our usual service of *breaking of bread*, and brethren of *all* Christian churches are invited to stop and partake with us." "It would have been a capital idea," remarks T.L.C., "if my Brooklyn neighbour Dr. Fulton had been present, and we should have gone in together to the same communion table; and that one presided over by the most eminent Baptist preacher in Christendom! If right in London, why not in America?"

—*N. W. Chr. Advocate, Chicago:* "Rev. C. E. Cheney has at last won his case in the conflict begun in 1869 by Bishop Whitehouse. It will be remembered that in that year Mr. Cheney was arraigned for omitting the word "regenerate" from the ritual for baptism of infants. On the second day the trial was suspended by an injunction granted by a chancery court. Judge Jamison after long argument made the injunction perpetual, which decision was reversed by the state supreme court, after which reversion the church trial proceeded, and Mr. Cheney was found guilty. He was therefore admonished, and after a space was tried for contumacy in continuing to serve as rector, and by this second court was again convicted. Whereupon the bishop deposed him. In May, 1872, a bill was filed to prevent the deposed from using the parsonage and church. This last issue is now just closed by a decision in favour of Mr. Cheney, the judge holding that he was not tried according to canon when first arraigned, and that therefore the second church trial at the end of which he was deposed was null and void. The entire series of decisions depends upon the point that whereas the canons require trial before "five assessors," only four were present, and therefore the verdict will not hold. The second trial depending as it does upon the first, and the third similarly depending upon the second, are invalid, and Mr. Cheney, as far as his deposition is concerned, as still a presbyter in the Protestant Episcopal Church. We do not know that he has ever formally withdrawn, though he is now a bishop in the Reformed Episcopal Church. These decisions do not yet fix the issue whether or not the word "regenerate" may be omitted from the ritual as aforesaid. We understand this last decision will go to the supreme court. Meantime Bishop Whitehouse has gone to his grave."

Thursday, October 8.

—Sir Charles Staveley, the new Commander-in-Chief, Bombay Army, arrived yesterday.

—*Times of India's home letter:* "Two new Bishoprics are to be created next session—St. Albans and Herts. Dean Goiburn, formerly head-master of Rugby, will be designated to one of them."

"A farmer in Ford County, Illinois, has this year gathered 1,000,000 bushels of corn from one field of 20,000 acres. There is a tree in Florida, at Lake Harris, which, on an average, yields 8,000 lemons annually; and at Ajacio, in Corcisa, I counted the like number of blood oranges on one tree. It is estimated that the wheat crop of California this year, in addition to the supply required for her 700,000 people, amounts to 600,000 tons for exportation, or say 20,000,000 bushels."

—The *Venetia*, with our next mails, left Aden for Bombay, yesterday at 4 p. m.

—We (*Civil and Military Gazette*) have reliable authority for contradicting the report that the Maharajah of Cashmere presented Rs. 10,000 to the Lahore Church Fund. It is entirely a *canard*, for he has given nothing.

—It is denied "on authority" that there is any truth in what has been said about the Prince of Wales' debts.

—*Bombay Gazette*: "The Egyptian authorities in Southern Kordofan captured a large slave caravan. 591 slaves were taken; of these 137 adult males were enrolled in the Egyptian Army; 96 children were placed in the Khedive's schools; the women, 331 in number, were given in marriage to the soldiers; and 27 slaves died after the capture.

—By the Railway accident near Norwich 22 lives were lost. It was caused by the mistake of Mr. Cooper, night-inspector, in telegraphing 'line clear.' He afterwards discovered his mistake, but too late. "Hardly had the last carriage disappeared when the possibility of what might have happened seems to have flashed across Mr. Cooper's mind, and he ran back to telegraph to Brundall to stop the mail. He called out breathlessly, "Stop mail!" which was accordingly telegraphed without the delay of an instant, but it was too late, and those that listened knew that in all human probability it was too late. Cooper was like a man paralysed. The station master from his office close by heard the vain message, and rushed out in an agony. Every official knew that death and destruction had gone out with the train that had just left, and that they were utterly helpless; even as they were standing they knew the two trains must have met, and the thrill and suspense of those few moments are described as something never to be forgotten. At Brundall the two fateful words, "Stop train!" produced the same dismay. The station master, Mr. Platford, after sending off the mail pursuant to directions, happened to be looking at the telegraph dial, quite unsuspicious of danger. It is part of his duty to work the instrument, and at the familiar click of the needle he sprang up to attend to it. You may imagine his horror as he read a signal to stop the train, which he knew at the moment must be in rapid career towards Norwich. He at once replied "Mail gone," which two words destroyed any lingering hope at Norwich, and almost before the signals had been interchanged the two trains must have grappled with each other and strewn the line with dead and wounded as on some battle-field."

—*Overland Mail*, Sept. 18: Serious riots between the Kellogg and MacHenry factions are reported from New Orleans. In one fight six citizens and thirty policemen were killed.

Dr. Döllinger is presiding over the Conferences now being held at Bonn on the unity of Christendom. The Conferences are attended by about forty theologians from Germany, Denmark, England, France, Russia, Greece, and the United States. Both Dr. Döllinger and Bishop Reinkens have acknowledged the validity of the orders of the bishops and clergy of the English Church.

The death is announced at Turin of Prince John Anthony Lascaris Palæologus, at the age of fifty-eight. He is said to be lineally descended from the last Greek Emperors of Constantinople, and is the last of the family in the male line. A few months ago he cited the Pope before the civil tribunals in an endeavour, as heir of Constantine the Great, to acquire possession of the patronage of the basilicas founded in Rome by that Emperor.

The death is announced of the Hon. William Arthur Hobart, sixth son of the Rev. the Earl of Buckinghamshire Mr. Hobart, who was born in 1823, was educated at Charterhouse, and in 1847 entered the East Indian army in the Bombay Presidency, from which, however, he retired as lieutenant in 1860. In the following year he was ordained, having been a student at Lichfied Theological College, and after serving for two years as curate of Theydon-Garnon, Essex, he accepted the rectory of Conisholme, near Louth, which he held until 1870, when he was appointed to the vicarage of Wellesbourne, near Warwick, which he held up to the

time of his death. The living is worth about 500*l.* a year, with house, and is in the gift of the Lord Chancellor.

Obituary of the Week.—M. Guizot; Lord Benholme; Sir Robert Smart; Dr. Anstie; the Hon. and Rev. W. A. Hobart; the Hon. C. P. D'Arcy Lane Fox; Lady A. Henrietta Milbank; James Allan, Esq., P. and O. Company; the Earl of Castle-Stuart; Lord Fermoy; Lady Ratcliffe; D. J. McNeile, Esq., Ben. C.S.; J. McCarthy, Esq., Ben. C. S.; Major-Gen. J. E. Westropp, Bo. Ret.; the Hon. and Rev. S. J. Freemantle.

M. Guizot died on Saturday, September 12, at his residence at Val Richer, in the eighty-seventh year of his age, having been born at Nismes on October 4, 1787. His funeral took place on Tuesday at the cemetery of St. Ouen-le-Pin, near Val Richer.

M. Guizot's work, *L'Histoire de France*, will be completed. The fourth volume, finishing the reign of Louis XIV., is in type, and the author has left the necessary material for the fifth and last volume in the hands of Messrs. Hachette and Co.

On September 12 a private of the 20th Hussars, Thomas Smith, while engaged in ball practice at the Aldershot rifle-ranges, shot the commander of his troop, Captain John Dent Bird, dead. The deceased had on the previous day sentenced Smith to seven days' confinement to barracks for some slight infraction of discipline. The murder appears to have been a pure *vendetta*, and one of the wickedest kind.

The International Congress of Orientalists, which sat for the first time last year at Paris, has been holding a grand session in London. On Monday, the 14th September, the opening address was delivered by Dr. Birch, of the British Museum, to a large and brilliant audience, gathered from all parts of the civilised world. Germany and France, of course, were strongly represented, and even India played her part in the person of Mr. Shunker Pandurung, of Bombay. M. de Rosny, to whom the Congress owes its origin, and Europe much information about the Japanese language, was one of the chief foreign celebrities. In the course of his address Dr. Birch complimented the Indian Government on its patronage of Eastern learning, and testified to the good will shown by the India Office towards the promoters of the present Congress. Sir Henry Rawlinson—a name revered of Old Indians—opened the Semitic Section on Tuesday with a discriminating review of the progress made in his own particular branch—Assyriology. Professor Oppert, of Paris, and Professor Schrader, of Jena, then contributed their own ideas on the same theme. On Wednesday the Turanian Section was opened by another Anglo-Indian, Sir Walter Elliot, and papers were afterwards read by Professor Hunfalvy, the Rev. E. Edkins of Pekin, and the Rev. Isaac Taylor. Thursday was devoted to the Aryan Section, prefaced by a speech from its learned president, Professor Max Muller.

—The following account of Santhal usages and ideas is given by the *Times of India*: "Their dead are burnt, but a remarkable funeral ceremony attests to their belief in the doctrine of a corporeal resurrection. Close to the spot where the tenement of clay is disposed of, a live fowl is also burnt alive. Yet the whole human body is not thus consumed. One bone, from the breast, is preserved, a portion of which is taken home by the friends of the deceased, while a still smaller fraction is carried in great solemnity twenty or thirty miles out, to be cast into the sacred water of the Adjye, which discharges itself into the Ganges, to float down this stream to the sea whose remotest waves wash the crystal walls of heaven. This bit of bone becomes a living being, and is clothed with immortality. A belief so vivid, and so closely paralleled by the current Christian notions regarding the future of the human body, is surely the relic of some distant period when mankind were content to hand down the pure tradition of the ancients without seeking to improve upon it."

—A strange story has, says an American correspondent, just been made public. A little, wizened man, about forty years of age, with bleared eyes and a very red nose, was doing his morning's work at an hotel in the small town of Wattonville last Wednesday morning, when a man rushed up to him with a paper in his hand, crying out, "Here you are, Colter! Rouse up! You've been left 200,000 dols." The half-polished knife and the rag and brickdust fell from the old man's hands, and seizing the paper he hurriedly read an advertisement, and then shouted. "At last! at last! They said I stole it, and now the truth is out. Great God! After twenty years of patient waiting my honour is cleared and my good name restored to me!" Colter was in 1854 a partner in a firm having business in Oregon. When on his way to this city, where his partner, a Mr. E. H. Parker lived, Colter got on the "spree," and entrusted a sum of 4,803 dols. to a young man named Jessup to bring to Mr. Parker. Jessup, however, ran away with the money, and went to South America, where he entered into business. Colter was supposed by his partner to have embezzled the money, and the partnership was dissolved, and Colter, ruined in reputation, has since lived in a miserable state. Meanwhile Jessup, having made a large fortune, returned to the United States, and settled in Massachusetts, where he recently died, leaving 200,000 dols. to the man he had wronged.

Friday, October 9.

—*Times of India*; Jubbulpore: "It is cheering to welcome once more among us Colonel Ranken, so well known and deservedly popular in Jubbulpore. All who have visited that useful institution known as the "School of Industry" here, which under his able management has succeeded so well for a number of years, must have had ample proof of how the worst materials, with proper care, may be utilized in the most advantageous manner. The Jubbulpore tents and carpets, which rival if they do not excel in workmanship any made in India, are manufactured by people who, originally a tribe of professional robbers or "thugs," have been taught useful trades, and though kept to a certain extent under restraint, are yet trained to become decent members of society. It is interesting to see men, women, and children all busily at work in this place day after day with as much regularity and order as might be expected from the most respectable artizans. Little boys may be seen weaving carpets of intricate design with as much dexterity and accuracy as the most skilled craftsman, while their seniors rattle through a piece of work on Willcox and Gibb's sewing machine with the ease and finish of an experienced seamstress. We have among this motley group representatives of almost every profession, comprising tent makers, carpenters, blacksmiths, tailors, painters, weavers, dyers, &c."

—Deaths last week, 308.

—James Manning, quarter-master of the ship *Dalhousie*, came on shore, went to the Victoria Hotel, Parell Road, got drunk, was put to bed, but got up in the night, fell out of the window and was found dead next morning.

—*H. H. the Nizam's* new State Railway was yesterday opened with much ceremony, in the presence of many visitors from Bombay, Madras and Berar.

—*Bombay Gazette*: "We regret to announce the death on board the mail steamer *Gwalior*, at sea, on the 25th September, of Mr. Frederick Birkbeck, B. A., of the Bombay Civil Service, and Deputy Conservator of Forests at Tanna. Mr. Birkbeck was one of the most rising young officers in the executive branch of the Civil Service.

—On October 1st the opening service of the Mussoorie and Landour Union Church was held. The opening address was given by the Rev. J. Caldwell, followed by the Rev. Mr. Calderwood. After him the Rev. J. Parsons, then the Rev. J. K. Hellogg, American Presbyterian, addressed the congregation in a most forcible and impressive manner. The Church has been a considerable time under erection. It is a building of noble proportions, and will accommodate 600 people. Funds to defray building expenses are urgently required.

Selections.

PERFECTION—WHAT IS IT?

BY J. DENHAM SMITH.

(*Continued from our last.*)

Oh, think of our being one with Him *there* in all the ineffable sweetness and joy of His own dying, yet undying, love, and in all the sweetness and joy of the Father's love! We are not in heavenly places merely; for as Canaan was the scene for special and often dreadful conflict with the foe, so with us in heavenly *places*. We are "*made nigh*," where, as with Aaron, *no sin, no conflict, no sorrow can ever come!* And this is our true Christian *place!* We *are holy*. We *are washed*. We *are justified*. We *are* perfect, or we could not be there. But we have boldness to enter *there* by the blood of Christ. Blessed be His name!

And, beloved friends, we are there where "there is no night." God and the Lamb are there. The precious blood of Christ, and its whole value before God for us is there, telling us of sin gone, and righteousness accepted. What a place! It is only those that in spirit live there who can down here bring with them the *tone* and *spirit* of it, so betraying to others that *practically* "as is the heavenly so also are they that are heavenly." The whole way for all this has been made clear for us by Christ, beginning, as with Aaron, outside the camp—beginning on the cross, but reaching all the way into the holiest of all.

Let us now see how the way has been made good for us. Sin, death, sin in the flesh, all stood therein against us. But Christ came, and the Lord said to our Lord, "If thou art for the sinner, *thou* must die." He did die for *our sins*. What a rock of certainty for salvation is here!

Does He take *sin* on Him—that evil *root* of our sins—sin which has its seat "in the flesh," that carnal mind which is enmity to God, and which is distinct from the sins it has committed or may yet commit? The Lord said "sin in the flesh" must be condemned, and if thou art instead of the sinner in whom this is, "thou must die." He did die. What a rock again of certainty for the peace of the soul in the presence of this root of sin is here!

Does He take the place of the sinner *himself*—the sinner who has the sins, and in whom is this root—sin in the flesh? The Lord said, "If thou art one with him, having taken his place, thou must die." He did die: Christ was crucified, and the sinner himself crucified with Him, and *buried*. What a rock again for our perfect rest?

On all these accounts we had to come into judgment; but Christ having been judged and executed on the tree, the judgment is now overpast: "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment." Now here ends our *old* creation state. It ends in death, Christ's death; and ours also, as God sees it, transpired in Him. Blessed end! dead and buried; for burial blots out the last visible trace of the dead. Our Adam life, as God views us, continues *buried—forgotten*. Your sins and iniquities will I remember no more.

But this is only the end of the old. What now is the beginning of the *new* creation? Christ risen and in heaven; not Christ there and His church here. The one simply in heaven, the other on earth. No, but Christ and His church as one. "If any man be in Christ—*New Creation*," not the *old* that was buried made a new creature, but "*new creation*" to which by faith he now belongs, and according to which all he now does is to be regulated. He is to live not according to the first, but the second.

This is what saints do not see; accordingly, their spirit is not in *heaven consciously where Christ is now*; nor do they realize consciously that they are with Christ in the new creation and *as* He is; and accordingly again, though much may be said about risen life and new creation, it is to many for the most part quite unknown; for what practically is risen life?

As one with Christ—of the *same creation*—the spirit mingles its thoughts and affections with the scene where He is, and longs to be in the same with Him, and like Him who is there.

Had our young Duchess been compelled to remain in Russia after the bridal moment, and the young Duke compelled to return to England, her spirit would have been in England, shall I say pining? yes, pining, *but* for a promise he had made, "I will come and take you to myself." Her life, one might say, and spirit would thenceforth be not so much where she *was* as where she *loved*.

This is practically risen life. But it is only by abiding in Christ that our joy thus in Him can be full. It is a poor, imperfect simile, but it helps us to understand what our Christ is to us at the right hand of God, and what we are to Him. And what, as belonging to the same "one new man," our "newness of life" really is, the life natural to such condition *in this world*: all flowing from our being thus identified with Christ, from having the same blessed life, and from being possessed of the same blessed Spirit who dwells within us, and who is the power for filling us, through the truth, out of all the fulness of God which is in Him.

I ask you, dear child of God, with such a Christ, from beginning to end of our course, what room is there for fear or doubt? or for any low platform from which to rise to a higher?

No, indeed! I may know Him *more*, and may enjoy Him *more*, and may live *immeasurably more, according to what I know*, but I cannot attain to a greater height in rank, or title, or assurance, or perfectness in Him than I now possess. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall *be like Him*; for we shall see Him as He is. And every man that hath this hope *in* HIM purifieth himself;" and here again this "purifieth himself" means far more than the

ments of an "Anxious Mother," published the above, and the *Indian Statesman*, which finds our last issue full of platitudes, republished it. It seems to us very strikingly to show how absurdly men who otherwise could be sensible enough, write when the claims of the Gospel are concerned. Some man outrageously calumniates Mr. Disraeli; stung to the quick Mr. Disraeli rises in the House of Commons and pours forth the most eloquent address that ever fell from his lips; we are to suppose that the calumny is thus made to lose its character and become the act of a friend! Common sense keeps people from arguing in this way with regard to all ordinary matters. It is the intention of the agent that is looked at. The man who is actuated by malevolence is a bad man, though some over-ruling power may bring good out of it. We are assured that all things shall be made to work together for good to those that love God; but we do not infer from this that it is a harmless thing to smite the true servants of God.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain," says Peter on the Day of Pentecost. To find a mystery here, people must have considerable power of shutting their eyes. God knew perfectly what man was and by what motives and considerations he is influenced; knew perfectly how the Jews would be affected by such teaching as that of Christ, and by his holy life; knew that the rabbis and priests, and elders and scribes, who made so much account of their religions reputation, would be filled with rage when the rags and tatters of their imaginary righteousness should be held up in the sunbeams of Christ's purity; and many centuries before Christ appeared among them He showed that he knew exactly what manner of reception His Son would encounter. To ask, What God would have done for man's salvation if Jesus had not been put to death upon the cross, were about as wise as it would have been for the Jews when the manna was all around their tents, instead of gathering it to sit down and speculate how they would have been sustained if no manna had fallen from the skies.

This same writer in the *Pioneer* (he appropriately dubs himself Gallio), denies that the doctrine of the Atonement is taught in the Bible, at least by Christ himself. We should like to know what sort of language he should think fitly expressed it. "This is my blood of the New Testament which is shed for many for the remission of sins," he considers very slender foundation for the doctrine. There is a reference in these words to the Passover lamb; the Lord's Supper is instituted in the place of the Passover. "When I see the blood I will pass over you and the plague shall not be upon you." Jesus now plainly intimates that these types and prefigurations of the Old Testament are fulfilled in him. "The Good Shepherd giveth his life for the sheep." "No man cometh unto the Father but by me." "The Son of Man came to give his life a ransom for many." "For the bread of God is he who cometh down from heaven and giveth life unto the world." The 53rd chapter of Isaiah which is fully the idea of atonement, is constantly quoted in the Gospels, Acts and Epistles. The Apostle John, the beloved apostle, who certainly knew as much of Christ's mind and work as any man, says, He was the propitiation for our sins and for those of the whole world. The doctrine of atonement runs through the whole Bible from the beginning to the end, and makes of the whole volume of Revelation a unit. In the first chapters of Genesis we have the doctrine of atonement in the lamb offered in sacrifice by Abel, and the opposition of the natural heart expressing itself in murder; and in the Apocalypse we see the blood-bought throng of the redeemed who had washed their robes and made them white in the blood of the Lamb, standing before the throne of God. They who wish to get rid of the doctrine of Atonement, must take the Bible to pieces, throw away the greater part and introduce their own principle of interpretation with regard to the remainder. Our Lord constantly bade his disciples look forward to the outpouring of the Holy Spirit, in succession to his own ministry, as that which should help to grasp and exhibit the whole truth of God. "I have many things to say unto you, but you cannot bear them now; but when He, the Spirit of truth is come, he will guide you into all truth." There can be no stronger evidence of the Scripturality of the Atonement, than the fact that in order to get rid of it men are obliged to dismember and lacerate the body of inspiration in the way suggested by Gallio.

Rev. Mr. TAYLOR IN MADRAS.

In the July number of the *Indian Evangelical Review* is a notice of the Rev. Mr. Taylor's work in Madras. Our contemporary thinks it impossible to doubt that there has been a turning of the hearts of many to the Lord. Yet he thinks there is a fault somewhere when an evident work of the Spirit is not generally recognized or rejoiced in by the Christian community, not even by all true Christians.

> "If only all those in Madras who love the Saviour at heart, and desire to advance his cause, were to throw themselves into the work that is going on, and to assist those engaged in it by cordial sympathy and hearty prayer, how wide and how lasting might we reasonably hope that its effects would be! Their failure hitherto to do this cannot in fairness be set down to mere worldliness or indifference to spiritual things—much as these prevail even over those that are unfeignedly the Lord's. If many such are indifferent to the movement which Mr. Taylor leads, or all but ignorant of its existence, the blame must rest in part on him, as well as them. For instance, we learn with regret that in a city containing so many godly and earnest ministers and missionaries, Mr. Taylor has not invited the smallest co-operation from any of their number. He has expected sympathy from them, and even complained of the want of it, yet has abstained, wholly as we fear, from using the only means by which their sympathy can be evoked. It is not in human nature to be very zealous in behalf of any work from which one is deliberately shut out, and that without even an appearance of necessity. Nor is it wonderful that the most spiritually minded laymen, too, should be slow to see much good in a movement in which those whom they know to be servants of the Lord, and whom they regard as their appointed guides in divine things, are not allowed to take any part.

As we have been a good deal associated with Mr. Taylor for the last three years, we may perhaps be permitted to make some remarks upon the above. It does not seem to us that Mr. Taylor is open to the censure conveyed in the above words. He went to Madras because he believed that the Spirit of God was willing to use him there in the conversion of souls. He was personally unacquainted, we believe, with the missionaries and ministers of Madras; he knew that quite beyond all the work that God had enabled them to accomplish there was an immense deal of land to be yet possessed; the way in which God had for years been using him was different from the way in which God had been using them. He had no reason to believe *à priori* that a combination of his agency with theirs would be the fittest to secure that revival which he hoped to see. It might be that some of these would heartily recognize the power of God resting upon him, and it might be that upon some of these the same power would come; and in this case we have no hesitation in affirming, from what we know of Mr. Taylor's proceedings, that he would have been only too delighted to work with such, hand in hand, heart with heart. But while ministers were looking at his work scrutinizingly, wonderingly, doubtingly, perplexed by the methods to which they were not accustomed, and a style of preaching different from what they had cultivated, it is evident that Mr. Taylor could not have taken any more effectual way of marring his own work, than to ask them to take part with him in his preaching services.

It may be said that Mr. Moody acted differently in Scotland. We reply that there was a great difference in the circumstances. Mr. Moody was in the first place invited by a large number of the most influential ministers of Edinburgh to visit the place. He would not come, however, until he had got them to hold daily prayer-meetings for a month, in which they especially waited upon the Lord for a baptism of the Spirit, and many of the ministers and laity were in entire sympathy with his work at the time he and his colleague arrived.

But let us put the thing in the baldest way. Let us suppose Mr. Taylor went to Madras to found a Methodist Episcopal Mission. Would there be anything criminal in this? American Presbyterians and Congregationalists, Church of England missionaries, Scotch ministers of the Establishment and of the Free Church, Wesleyans, Baptists, Lutherans and representatives of we know not what other bodies, had successively come to Madras without asking leave of their predecessors, and established Missions there, and we are not aware that fault was found with them for doing so. Why then should not some representative of the Methodist Episcopal Church come there and in the name of the Lord establish a Mission of that branch of the Church? Let us suppose that Mr. Taylor had done this, but that no unusual blessing had attended his work, and that it had long to struggle for the barest existence; in this case would any fault have been found? Wherein would his action then differ from that of the missionaries of so many bodies that had preceded him? But it has pleased God to give him a measure of blessing such as has rested upon no mission previously, either in Madras, or in Calcutta or Bombay. We are at a loss to see how this should render Mr. Taylor liable to reprehension on the ground of not manifesting a spirit of union.

PERFECTION IN DEPENDENCE.

ONE of the most difficult things for the Christian to learn is his dependence upon the Spirit for the continuous possession of what has been already given. It is so natural for us to suppose that what has been given to us we have ; that yesterday's blessing goes over with us into to-day. If we had courage yesterday, why of course we have it now ; else what has become of it ? If we have at any time discovered humility in ourselves, well, it must be there, and we can count upon it. Ah, this is the mistake, and it is a disastrous one. "Of whom, *through* whom and to whom are all things." We look upon spiritual gifts as we would upon material commodities that abide with us until they are taken away or given away. But is there nothing abiding in spiritual gifts ? Yes, but not if we lose sight of the great truth that the same divine Spirit who gave them to us must preserve them to us ; in fact it is a momentary giving on His part and reception on ours. 'No man can call Jesus Lord without the Holy Spirit.' On the supposition that we ourselves were able to keep what the Spirit has given, we should be daily in less need of the Spirit of God, and by and by there would be no more need of him. But the Spirit abideth with the believer for ever ; and growth in grace is very much the perfected realization of this absolute dependence. The Christian is often very much distressed because he does not find in himself what he formerly seemed to have, and is disposed to attribute it to some great lapse and failure on his part, and then the suggestion readily occurs that if this is to be the character of his progress he might as well give up attempting to be a believer at once, as the progress is altogether in a retrograde direction. The mistake is in supposing that when a blessing has been given he is to have it in himself; in supposing that because he is a regenerate man he has power of his own to keep that which he receives and is responsible for its preservation. But we receive only as the branch receives sap from the vine, moment by moment, this moment so much as is demanded this moment, and the next moment according to the demands of the moment. A man goes to bed with a great blessing ; his heart is filled with peace and joy and love. Next morning, on awakening, he is sensible at first of a feeling of dulness ; he remembers the blessing of the previous evening, and, looking into his own heart for it, does not find it, and a terrible sense of disappointment comes over him. He now begins to rail at his own heart for its miserable failure. Let him rather blame his own misplaced confidence. Instead of looking to his own heart for it he should have looked to Christ who kindly keeps everything for him, and proceeded at once to praise Him who is the same yesterday, to-day and for ever. "Without me ye can do nothing," says Christ ; "in me ye shall have peace ;" "abide in me and I in you." Look at the beginning of Paul's epistles ; read the 1st chapter of Ephesians for instance, and see how constantly the preposition '*in*' shows that whatever we have we have only as we abide in Christ. "In whom we have redemption," not *from* whom. Peter's second epistle is written to those who have like precious faith with himself. He afterwards exhorts them to add to their faith, virtue, and to virtue knowledge, patience, goodness, brotherly kindness, love. Does he mean to say that they are strangers to these graces ? Nothing of the kind. He bears distinct testimony to their high Christian attainments ; admits that they know these things and that he simply brings them to their remembrance. "Divine power hath given unto us all things that pertain to life and godliness ;" they are all in Christ and available for us if we abide in him. The exhortation then is to this effect : Give the fullest exhibition in your life of the grace of the Lord Jesus ; by faith you know that you have that grace for all the demands of your being ; receive it then for virtue ; go forward to enterprizes demanding courage and fortitude, because you know that that grace will not fail you ; indent upon it for knowledge, not for stores to be heaped up in the cells of your mind, but for momentary knowledge of God's will, to be wrought out in your life. And there is never to be any end to this thing. Your capacities will expand with exercise, and you will be able to give a fuller exhibition next month than this of the varied attributes of the Christian character, and to indent more largely upon the grace of the Lord Jesus Christ.

All this is completely subversive of the ideas that men naturally entertain of the perfection of humanity. The glory of a man is in having everything in himself ; this is the common idea. But the thoughts of God are higher than ours as the heavens are higher than the earth. The true perfection of man is in having every thing in God, and living, moment by moment, everlastingly, by the faith of the Son of God, who loved us and gave himself for us. For there is none *good save One, that is,* God. In Him we live and move and have our being. He is our life, his perfections are ours, his happiness is ours. Having Him, we can truly say, All things are ours.

Epitome of News.

SATURDAY, OCTOBER 3.

—The steamer *Almora*, entering the harbour yesterday, ran down and sank a salt-laden prow. The crew were saved.

—The following tragedy occurred in the barracks of the 108th Regt. at Nusseerabad : "At about 3 or 4 o'clock on the morning of Thursday, the 17th instant, Tighe got up, loaded his rifle, and deliberately shot Wheeler, who was sleeping near him, through the head. This done, he ran down the room to where the corporal, named Davis, was lying. But the first report having wakened Davis and many others in the room, Tighe found that he would not have time to bring his rifle to his shoulder before he would be seized, and he consequently fired upwards from the waist while the the rifle was in a saluting position. The bullet struck a few inches above the corporal's head. Tighe was then at once seized, put in irons, and taken off to the guard room. The cause of the attack on the corporal is unknown. Tighe is a man of eighteen years' service, who had gained two good-conduct badges, but lost them previous to this affair. The unfortunate victim was a young soldier, against whom there seems to have been nothing."

—*Times of India :* "A serious outbreak of religious fanaticism has taken place in Brazil, and some frightful actrocities have been committed. These fanatics, who rejoice in the name of "Muckers," are mostly Germans, and reside in the northern part of the province of Rio Grande do Sul, have a prophet named Maurer, and hold the belief that our Saviour has re-appeared on earth in the person of Jacobit, Maurer's wife. They believe that one of the sect is Judas Iscariot, and that the arch-traitor, in betraying his Master, was actuated by the highest and noblest motives, as he laboured to bring about the fulfilment of prophecy. The Muckers have long been a turbulent sect, and about twelve months ago some of them were bound over to keep the peace towards their fellow-settlers. Nothing serious, however, occurred until the end of June, when the Muckers fired the house of a seceder, shot down the inmates, men, women and children, and left them to be burned. A force of 200 men, with two pieces of artillery, was sent against the murderers, who fortified their prophet's house, and awaited the coming of the troops. The settlement is situated in a thickly-wooded district, and the approach to it is by two rocky and wooded defiles. The soldiers were allowed to enter one of the defiles without opposition, but no sooner were they well in than a heavy fire was poured on them, and they had to retreat with a loss of five killed and upwards of thirty wounded, and it was with great difficulty that the guns were saved. A force 600 strong was despatched against the rebels, and after a fierce fight the settlement was taken and the Muckers driven into the forest. Two nights later, however, they returned, surprised the soldiers, retook the settlement, inflicting serious loss upon the troops and killing the colonel who commanded them. Masters of the situation, they now committed great barbarities, murdering every one they came across, burning down outlying farmhouses, and shooting all the inmates, regardless of age or sex. By the last accounts some 4,000 men were in arms against the fanatics, who are well armed, splendid shots, and possess a kind of hand grenade or shell with which they fire houses at a distance."

—Major Rocke has been dismissed from the command of the Nizam's regular troops, for bringing false charges against Major Proudfoot.

—The sepoy who murdered the subadar major at Bangalore has been executed.

—A fatigue party of the 20th N. I. was returning through the streets, near the Crawford Market, on Saturday, when (as they allege) one of their number was knocked down by a carriage in which Mr. Pherozshaw Merwanjee and three other Parsees was sitting. The sepoys immediately fell upon the coachman and belaboured him. A number of policemen arrived, and there was a serious row lasting for about a quarter of an hour. Four of the sepoys and one of the policemen were injured.

—The *Bombay Catholic Examiner* : "On Monday the Chaldean Bishop, Mgr. Mellus, left by railway on his satanic mission of raising the standard of schism in Verapoly. It seems that he had given his word to Bishop Meurin that he would not leave Bombay till he had learnt from Bagdad the result of later communications with Rome through his Patriarch. Our Bishop had charitably made every endeavour to save the wretched man from the ruin into which he was about to plunge himself and, probably, many others. That charity was disregarded, and a sudden flight from Bombay was the means adopted by the Chaldean to silence rising remorse of conscience."

It is awful, the depravity of some people !

—Sir Augustus Spencer relinquishes to-day the command of the Bombay Army.

—The new light at the Prongs will not be displayed till the 1st of October.

MONDAY, OCTOBER 5.

—The crew of the ship *Natmoo*, from Maulmain to Mauritius, mutinied, killed the chief officer, attacked the captain and left him for dead in his cabin, and were proposing to kill his wife and children, when the barque *Moorhill* came near. The gunner, a Portuguese of Bombay, named John Thomas, nobly protected Mrs. McDermott and the children from first to last, saying, that only after his death should the mutineers carry out their deadly purpose. The gunner told the mutineers from time to time that the captain could not live, and he kept guard at the cabin door, and with Mrs. McDermott alternately watched without sleep from the time of the murder to that of the rescue. Mrs. McDermott gave the flags to the gunner to signal for a doctor : but the signal also indicated that murder had been committed, and that assistance was wanted. The ship hove to, and allowed them to get up to her. On nearing, Mrs. McDermott wrote on a board, "send a boat." Some time after the vessel bore down upon the *Natmoo*, the two came into collision, the latter being struck on the port bow. The crew, with the exception of the gunner and the cook, left the vessel. The ships parted, and after an hour a boat was sent with the mate, and Mrs. McDermott told him what had occurred.

The crew of the *Natmoo*, Teloogoos, were arrested at Diamond Harbour.

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but for the heroic conduct of Mr. James Bassford, the fireman on the engine. Mr. Bassford saw the child at the same moment with Morrison, and knew at once that the train could not be stopped in time to save its life. As quick as a flash he ran out on the engine and down on the cow-catcher, and had just time to leap with the intention of catching the child and bounding with it off the track. He was not quick enough, however, to accomplish his intention, but he struck the child, which fell down between a couple of ties, when the train struck Bassford, fortunately throwing him off the track and down an embankment. He escaped with a few bruises. Meantime the air brakes had done their work, and the train was brought to a halt. Conductor Kemp was on the ground in an instant, and a word was enough to put him in possession of the facts. A search disclosed the child lying as it fell, and immediately under the fire-box of the engine, from which perilous position it was rescued by Conductor Kemp in time to place it completely unharmed in the arms of its mother, who had witnessed the danger of the child, and came shrieking toward the train from the house near the track. The joy of the mother when she found her little darling unharmed, and the admiration of the passengers when they learned of the circumstances, and the brave conduct of Mr. Bassford, we leave for our readers to imagine.—*St. Paul Pioneer.*

—Rev. T. Dewitt Talmage on Lay Preaching :

"Get out your fire-engines ! There is a conflagration! What work Messrs. Moody, Sankey, Phillips, Bliss, Jacobs, Burnal, Durant, and fifty other laymen are doing ! Wherever they go they have large concourses of people, and powerful revivals of religion follow. Had we not better appoint a meeting of conference or presbytery to overhaul these men, who are saving souls without license ? No ! What we want is ten thousand men just like them, coming up from among the people, with no professional garb, and hearts hot with religious fervour, and bound by no conventionalities or stereotyped notions about the way things ought to be done.

"We have a sly suspicion that the layman who has for seven years given the most of his time to the study of truth, is better prepared to preach the Gospel than a man who has given that length of time in theological seminaries to the study of what other people say about the Bible. In other words, we like water just dipped from the spring, though handed in a gourd, rather than water that has been standing a week in a silver pitcher. After Calvin has twisted us one way, and Arminius has twisted us another, and we get our head full of the old Andover and New Haven theological fights, and the difference between the Ante-Nicene Trinitarianism and Post-Nicene Trinitarianism, it is a luxury to meet some evangelist who can tell us in our common mother tongue of Him who came to seek and save that which was lost.

"We say, let our learned institutions push theological education to its highest excellency, preparing men for spheres which none but the cultured and scholarly are fit for ; but somehow let us beat the drum, and gather a battalion of lay workers. We have enough wise men to tell us about fishes, about birds, about rocks, about stars—enough Leyden jars, enough telescopes, enough electric batteries, but we have not more than one man where we ought to have a hundred to tell the story of Christ and the soul.

"Some cry out, 'It is dangerous to have laymen take such prominent positions in the Church.' Dangerous to what ? Our dignity, our prerogatives, our clerical rights. It is the same old story. If we have a mill on the stream, we do not want some one else to build a mill on the same stream. It will take the water off our wheel. But, blessed be God, the river of salvation is deep and strong enough to grind corn for all nations. If a pulpit is so weak that the wave of religious zeal on the part of the laity submerges it, then let it go under. We cannot expect all other shipping to forsake the sea lest they run down our craft. We want more watchman on the wall, more sentinels at the gate, more recruits for the field. Forward, the whole Christian laity ! Throw up no barrier to their advancement. Do not hang the Church until dead by the neck with 'red-tape.'"

TELEGRAPHIC NEWS.

New York, October 1st : The steamer *Faraday* has returned to Queens-town. During the late gale the cable parted and has not been recovered.

London, 2nd : A barge laden with gunpowder exploded on the Regent's Canal yesterday ; several lives were lost, and several hundred houses injured.—The French frigate *Orenoque* has been recalled from Civita Vecchia.—The S. S. *Kashgar*, which left Bombay with the Homeward mails of the 11th September, is at Suez repairing her propeller. The Southamton portion of the mail is going on via Brindisi.—Advices from Amoo Daria announce that Jumuden Tekinen is showing signs of hostility towards the Russians.

3rd : The explosion which took place on the Canal in Regent's Park at 5 o'clock yesterday morning is unprecedented. The barge had five tons of gunpowder on board, and blew up the Canal bridge, causing a great panic in the neighbourhood. The houses in close proximity to the scene of the disaster are completely wrecked. The explosion was heard at a distance of ten miles. The loss of life is confined to the three bargemen, but the destruction of property is immense, including the house of Alma Tadema. The Zoological Gardens had a narrow escape.

Paris, 2nd : The sale of the *Siecle* in the streets of Paris has been forbidden, owing to its having insulted the Government.

London, 5th : Telegrams from Egypt state that the continuous rising of the River Nile has excited fears of an inundation. The Zagazig Canal embankment has broken.—Mr. A. H. Layard the English and M. de Chambardy the French Ambassador at the Court of Madrid have presented their credentials to Marshal Serrano.—A Hungarian loan of 7½ millions sterling has been issued.—The Italian Parliament has been dissolved.—The International Conference which is being held at Berne have adopted a new postal convention for fixing uniform rates of postage.—The Archbishop of Vienna has issued a pastoral in which he accuses Prussia with attempting to extirpate Christianity, and compares her actions to those of the Paris Commune.—Advices from Buenos Ayres state that a revolution has broken out under the leadership of General Mitre

Berlin, 6th : Count Arnim, the French Ambassador to the Court of Berlin, has been arrested at the instigation of Prince Bismarck for detaining State documents.

Paris, 6th : The elections for the Councils-General have resulted in a Conservative majority.—A report has reached here that Don Carlos has been wounded during a mutiny among the Carlist troops.

Berlin, 7th : Count Arnim is at present closely confined, and the Tribunal have refused his application for a release. The missing documents belong to the archives of the Embassy at Paris. The Count denies any knowledge of the greater portion of them, and claims the others as his private property.—Prince Bismarck has submitted a Bill to the Bundesrath for placing the Landsturm at the disposal of the Emperor during the time of war.—The Danish Ambassador at Berlin has been instructed to make a representation concerning the expulsion of the Danes from Schleswig.

London, 7th : Latest reports from Egypt concerning the rise of the Nile are reassuring, as the river is subsiding.—Mr. Merewether, the Conservative candidate, has been elected for Northampton, and serious rioting by the supporters of Mr. Bradlaugh have ensued.—The arrest of Count Arnim is causing considerable excitement in official circles at Berlin.—The news that Don Carlos had been wounded during the mutny of his troops has been officially contradicted, but serious dissensions exist in the Carlist ranks. General Dorregary has been dismissed, and General Mendiri has been appointed his successor.—The telegram, dated Berlin, 6th October, should read : "Count Arnim, the late German Ambassador at Paris, has been arrested," &c., and *not* "Count Arnim, the French Amdassador to the Court of Berlin, has been arrested."

PASSENGERS SAILED.

Per P. and O. Str. *Nizam, October 5th.*

For Brindisi.—Colonel and Mrs. Baugh, and Rev. S. Fattori D. Belisario, Mr. J. W. Robertson.

For Venice.—Colonel and Mrs. Thacker, Major-General Walter, Lieut.-General the Hon Sir A A. Spencer, the Hon. Lady Spencer, two Misses Spencer, Capt. and Mrs. Liddell and child, Mrs. Denison, Mr. and Mrs. T. Branson, Mr. A. Devonshire, Capt E. P. Maltby, Dr. Buckle, Mr. and Mrs S. C. Davidson, Dr. Courie, Mrs. C D. Field, The Hon'ble Mrs. Bonar Deane, Mr. Peter Nicholl, Mr William Nicholl, Mr. Drewett, Mr. W. T Martin and Dr. Ranking.

For Aden.—Mrs. and Miss Haggard.

For Suez.—Mr. E. W. Ravenscroft, Lieut. C. A. Coles, and Surgeon Geoghegan.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hydaspes, 7th.*

From Southampton —Mr. V. Rigby, Mr. W. F. M. Phillips, Mrs. H. N. Graham, infant and child, Miss Lee, Miss Munn, Capt. and Mrs. McMillan and infant, Mr. H. Nicholets, Miss Graves, Mr. C. H. Collette, Mrs. and Miss Leslie, Mr. J. Read, Mr. Bloomfield, Mr. J. H. Smith, Mr. C Grant, Mr. J. Wilkinson, Mrs. Norris, Mr. H. Thompson, Mr. W. A. Norris, Mr. Huskisson, Mr. W. Barker, Mr. J. Brown.

From Venice.—Major-Genl. Sir C. Stavely, Capt Bax, Mr. F. L. Charles, Mr. and Mrs. Lamb, Mr. Prince, Mr. Ballard, Mr. Boutflower, Mr. C. Jones, Lieut. and Mrs. Palmer, Mr. McCartney, Major and Mrs. Justice and child, Mr. Warwick.

From Brindisi.—Mr. and Mrs. Hall, Mr. and Mrs. Wilson, Mrs. Branson and 2 infants, Mrs. Balfour, Mr. C. Percival, Br. Maj. Furse, Mr. J. Ramsay, Mr. J. P. C. Anderson, Mr. E. P. Henderson, Mr. S. W. Barnes, Dr. West, Miss J. Ramsay, Mr. J. Boyle, Mrs. Lynch, Col. Miles, Mr. J. Robson, Surg.-Major Jones, Mr Kidd.

From Aden.—Mr. and Mrs. Saunders, Mr. Reynell, Mr. Abdool and 3 friends.

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